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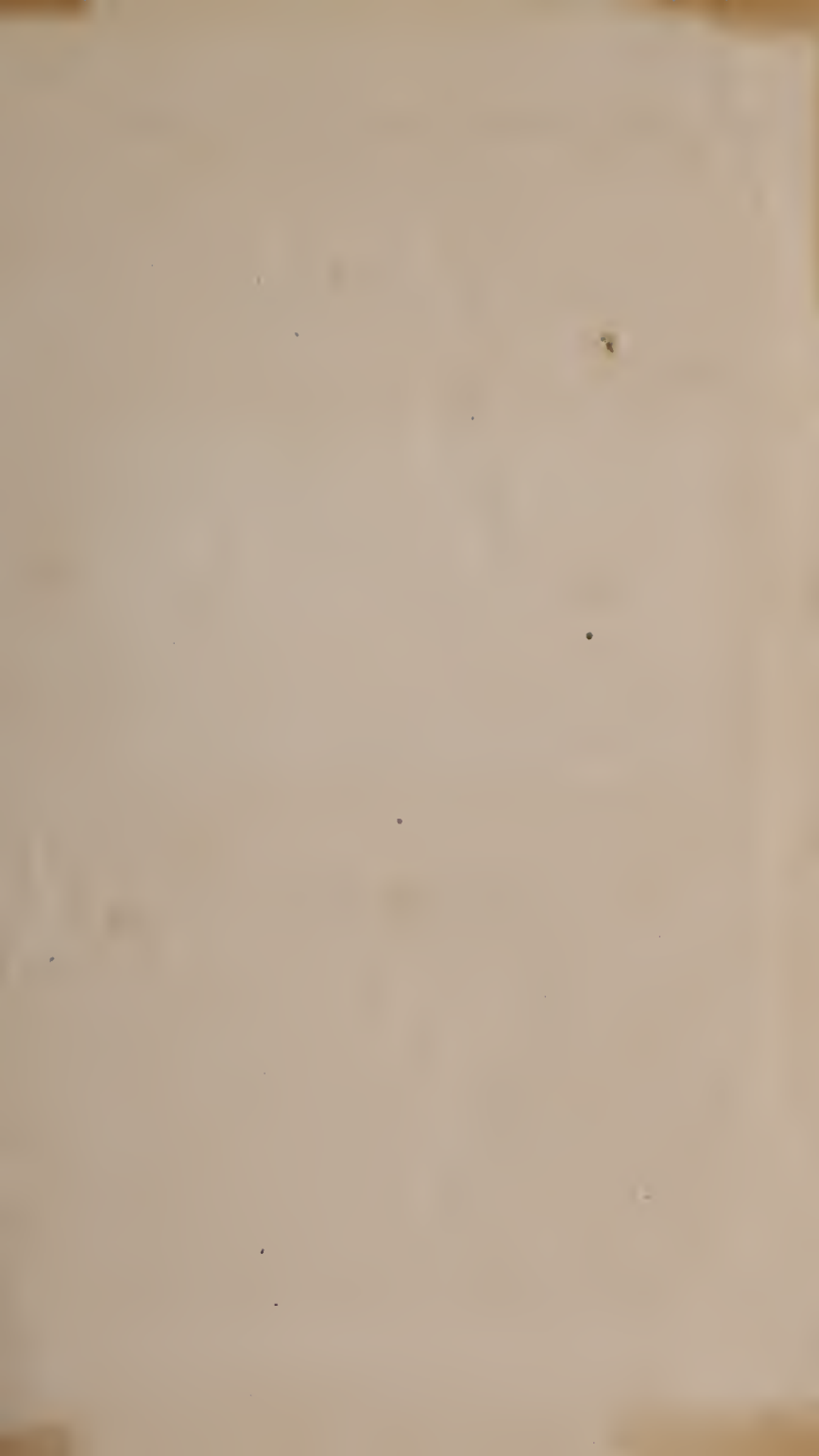
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The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VII.

FEBRUARY, 1842.

No. 2.

CORRESPONDENCE.

—
DOMESTIC.

—
WISCONSIN.

FROM THE REV. R. F. CADLE, MISSIONARY, AND HEAD OF THE
ASSOCIATED MISSION AT PRAIRIEVILLE.

Green Bay, December 27, 1841.

Since my report of September 28th last I have officiated as follows. I preached in the morning of October 3d at a private house in the vicinity of Rochester, in the western part of Racine county, and in the afternoon in a hotel at Burlington in the same county, and five miles distant from the first mentioned village; and on both occasions to considerable congregations. Rochester is situated on the Fox River, contains a population of more than a hundred persons, and has one Episcopal family, and I believe two communicants, in its neighborhood. Burlington is at the junction of White and Fox Rivers, and has twenty-one families; in its vicinity there is one Episcopal household. On Sunday, October 10th, I officiated twice in a school-house at Elkhorn, the seat of justice for the county of Walworth, and situated in the geographical centre of that county. This village, now in its infancy, consists of five or six families; two families and two persons are Episcopal. Among these are, I think, two communicants. The assemblage was not small, several families and persons attending public worship from the country. I officiated in the evening of Thursday the 14th, for a large number of persons in a school-house at the village of Whitewater, and again at the same place at an early hour in the morning of Sunday, October 17th. There are about five Episcopal families in the neighborhood of this village, which is situated in the northwestern part of Walworth county, on the Whitewater River, a branch of the Bark River, which is a tributary of the Rock. Late in

the afternoon of the 17th I preached in a school-house at Sugar Creek Prairie, Walworth county, to a small congregation. There is in this settlement about the same number of Episcopal families as at Whitewater. I officiated once on Sunday, October 24th, to a small number of persons at Oconomewac, on La Belle Lake, in the northwestern part of Milwaukie county. There is one communicant here. At Oconomewac, and in Genesee, a few miles distant, there are five Episcopal families. On Sunday, October 31st, I officiated twice in the court-house at Racine, a town containing about four hundred inhabitants. In this place there are six or seven communicants. I preached on November 7th twice in a school-house at Madison, in Dane county, the capitol of Wisconsin; and on Sunday, November 14th, twice in one of the company quarters of Fort Winnebago, in Portage county, by invitation of the commanding officer of that post. In the settlement adjoining Fort Winnebago there are three or four Episcopal families. On Sunday, November 21st, I preached twice in Christ Church, Green Bay. On Sunday, November 28th, I preached twice in the same church; in the afternoon on the occasion of the burial of a child, and in the morning I administered the Lord's supper to twenty-four persons. I officiated twice on Sunday, December 5th, in this church, and catechized a class of seventeen children. On the evening of Tuesday, December 7th, I preached to a congregation of about sixty persons, in a private house at Manitowoc, the county seat of Manitowoc county, and situated on a river of the same name, three miles from its mouth. At the settlement where I officiated the population consists of about sixty persons, and at the settlement at the mouth of the river the population is represented to be about three fourths of that number. Previously to this visit there had been no religious service at Manitowoc for the period of about a year and a half. On Sunday, December 12th, I preached twice in Christ Church, Green Bay, catechized the children, and baptized a child. On Thursday, December 16th, being the day set apart by the civil authority of the territory as a day of thanksgiving and prayer, I preached, after the reading of the service by the Rev. Mr. Davis, in Hobart Church, Duck Creek, to about one hundred Oneida Indians. On Sunday, December 19th, I officiated twice in Christ Church, Green Bay, and catechized the children. I preached in the same church in the evening of December 24th, and also in the morning of Christmas Day, when I administered the Lord's supper to 36 persons. The number of communicants of Christ Church is 26. I collected \$5 for Domestic Missions. In addition to this, Miss Crawford gave \$2 to the Prairieville mission. On December 26th I preached twice in Christ Church, Green Bay, and baptized two children.

I went to Prairieville a few days after my arrival at Milwaukie, from New-York, with the expectation of remaining there, but was unable to procure boarding at that place. I obtained temporary boarding a few days afterwards at Racine,

and subsequently engaged a room for my use at Whitewater from the period of my return from Green Bay to the first of July next.

It was my purpose, at first, to have spent only two or three Sundays at Green Bay, but I have complied with a request to remain till Christmas; to which I was induced also by the additional consideration of there being at this place a new and beautiful church, that, with the exception of two Sundays, had been unoccupied for more than a year—of the large number of communicants belonging to this church, and of the fact that many persons of the congregation had felt constrained to hire pews in the Methodist and Presbyterian houses of worship. Its state of destitution appeared to me to make it my duty to officiate in Christ Church up to this time. [Mr. Cadle returned to the central station at Prairieville on the first of January.]

FROM THE REV. J. H. HOBART, MISSIONARY, AND CLERK OF THE ASSOCIATED MISSION AT PRAIRIEVILLE.

Prairieville, December 30, 1841.

Since our report of the first of October, the following services have been performed. The report of our superior, the Rev. Mr. Cadle, is not included in this, on account of his absence at present, and for some time past, at Green Bay. Divine service has been held at the following places: Prairieville, 22 times; Racine, 18; Elkhorn, 15; Baxter's Prairie, 8; Sugar Creek Prairie, 6; Lisbon, 6; Rochester, 5; Burlington, 5; Mukwonago, 4; Fountain River, 4; Howard Prairie, 2; Root Creek Prairie, 1; Eagle Prairie, 1; Delavan, 1; Oak Creek, 1; Brookfield, 1; Oconomoc 1; being, in all, one hundred and one services, at seventeen different places. The district of country we have travelled over is about forty miles in length by fifty in breadth. Our journeys have amounted to 1851 miles on horse-back, and 736 miles on foot. In addition to the above services, there have been 19 baptisms, and two marriages

At this village we have gone as far towards organizing a parish as was deemed advisable. The frame of a small chapel has been erected, and "materials collected" for finishing it; but severe winter weather and other circumstances have delayed the work.

At Elkhorn a parish has been formed, under the title of St. Johns, in the wilderness, and the prospects of the Church at that place are peculiarly encouraging.

At Racine, an old organization, under the name of St. Luke's Church, has been revived. Were there a settled missionary at this place, the Church might be put far in advance of any sectarian rivalry. A missionary, in part supported by the Society, would soon gather a congregation which would be able to render him independent of external aid. At the other places mentioned above, we have officiated before congregations of a respectable, often of a large size; comprising, with two or three exceptions, many Church people; although the numbers and character of the latter have not yet warranted us to attempt the formation of other parishes.

We have recorded about 150 Church members, 52 confirmed, 32 communicants. It is certain, however, that these numbers do not include all, or the greater portion, of those who have received Baptism, or confirmation, or who partake of the Holy Communion. But it is a work of time, to acquire this information concerning a population so scattered; and though we traverse the country pretty thoroughly, we are not able to proceed very rapidly in these inquiries. There are many individuals who are members of our congregations, and desire to be considered Churchmen, who have received only sectarian baptism; some of them have been subsequently confirmed by our Bishops; some have never been communicants; while others, neither baptized nor confirmed, are regular attendants on our services.

During the past quarter, we have distributed about 80 Prayer Books; have sold 26, and have put between 60 and 70 at various places for sale. These numbers appear small, but we have purposely abstained from forcing the Prayer Book on the people; have seldom given it away, save when there was a desire expressed for it, or for some other peculiar reason; and, so far as we could, we have endeavored to place it in hands where it would meet with something like due regard. A large number of Tracts have also been distributed.

In our parochial Book, we have recorded 124 visits to different families, at various places. This is not one half the visits which we have paid, but circumstances have prevented any record being made of the rest.

On Christmas Day, collections were made in behalf of the Domestic Committee of the Board of Missions in this village, at Elkhorn, and at Racine. The amount of the collection here was \$2,31 cents; at Elkhorn, \$4,50 cents; at Racine, \$12,56 cents.

Very little can be expected by the missionaries to be contributed, for some time to come, to their support, by the people among whom they labor. There is no wealth among the settlers; not often competency. The needs of mortal life press upon them daily; and, having but little to meet these demands, to give of that little any considerable part to the support of the Church, would require a degree of faith and spirituality not to be expected. It is well, under these circumstances, that the means of living can be procured so cheaply in this territory, that a little money goes a great way. In humble style—yet so as to possess the requisites for contentment our SAVIOUR named—we live at a weekly expense of less than *six* dollars. For the support of our missionary establishment,* *i. e.* our own board and lodgings and the food and stabling of two horses, we have paid every *fortnight* about *fifteen* dollars! I mention this that it may be seen how little is requisite for the mere support of life, with due economy and moderate desires. It will be obvious, however, that the needs of our mission, if it is to be a permanent

* Three missionaries—Mr. Cadle being absent.—Ed.

institution for the religious instruction and growth in grace of old and young, require something more than this.

The above is a brief outline of our condition and labors during the past quarter, which I respectfully submit in behalf of our mission.

INDIANA.

FROM THE REV. BENJAMIN HALSTED, MISSIONARY AT NEW-HARMONY.

New-Harmony, Dec. 23, 1841.

I arrived at Evansville on the 24th September. My first appointment, for celebrating divine worship and preaching in this place, was made for the first Sunday in October; but in consequence of recent indisposition, and very inclement weather for some days previous, I was not able to get here until the next week,—and on the following Sunday officiated, morning and afternoon, for highly respectable and attentive congregations, of about 150 persons—probably more in the morning.

From all that I had heard, on my way here, of the character of this place, as well as from what I both saw and heard after my arrival, I had strong doubts as to the probability of exercising my ministry here with any degree of success. The field had been so long overrun with the rankest growth of infidelity, that there scarcely appeared to be a spot for the word of truth to take root. Though there was a small number of persons quite anxious for the establishment of regular religious services in the place, yet most of them doubted the possibility of so desirable a measure. The attempt had been made by several other denominations and had failed, and our first step was met by organized infidel opposition. Not a single communicant of the Church could be found, and but two of another denomination. I found but one family, and two or three of others, (among these are relations of our venerable Senior Bishop,) who had been connected with our Church at the East. There are, however, several families of English Episcopalians, but in most cases their affection for their venerable mother had become well nigh extinct—many of them not having attended Episcopal worship for 25 years—some for a longer time.

Several persons, brought up among other denominations, being disposed to unite with us,—on the 25th of October an Episcopal Parish was duly organized, by the name of St. Stephen's, and a vestry of five persons elected. The vestry have formally recognized the missionary as the minister of the parish; they have also taken measures for providing a suitable place of worship,—and, notwithstanding the times are very unpropitious, there is a good prospect of success. Through the kindness of a gentleman and lady not of our Church, we have the use, on Sundays, of a commodious and well furnished lecture-room, in which divine service has been performed every Sunday since I arrived here, with two or three exceptions.

The interest in our services has increased so much, and appears to be becoming so settled and permanent, that I no longer regard the effort for the permanent establishment of the Church here as doubtful in its results; and there certainly is not a place in our country where her holy influence is more needed. I have great cause for gratitude to the Great Head of the Church for the indications of His favor already manifested, and for confidence in the hope that He has greater blessings in store for us. "Our help is in the name of the Lord."

Our congregation is gradually increasing, and many persons are becoming more regular and constant in their attendance. I have lately noticed, as particularly gratifying, the greatest anxiety to be in the room before the services commence.

There is no public religious worship held within six or seven miles of us. The town itself numbers about seven hundred inhabitants; thus a wide field is left to our exclusive cultivation. The number of families attending our services, as near as can now be ascertained, is about thirty, besides individuals from others, and persons without families. No Sunday school has yet been organized, but we design opening one early in the Spring.

MISSOURI.

FROM THE REV. T. E. PAINE, MISSIONARY AT PALMYRA AND VICINITY.

Palmyra, Sept. 22, 1841.

I have officiated regularly every Sunday at this place, (except one, which, at the request of Bishop Kemper, I spent at Bloomington, in Iowa,) holding two services. We have also had occasional week-day services. I have further kept up a monthly appointment, at the neighboring village of West Ely, where the Presbyterians kindly tendered the use of their house, of an afternoon, and where I have always found good congregations. Some of our communicants reside in that vicinity. I have officiated there four or five times, and would go still oftener if I did not fear that the owners of the house would consider us as taking too great advantage of their kindness.

I see nothing specially encouraging, except that our congregation, our regular attendance, is on the increase. Our people are scattered and detached, and cannot therefore act in concert as they should do. They share too, pretty largely in a universal carelessness and apathy on religious subjects, which prevails in the region where we are situated. With our numbers, if they were more compactly situated, and were blessed with a right spirit, we ought, by the divine blessing, to make more sensible headway. And yet, perhaps, there is no reason for discouragement. Within the year, now nearly expired, since I came here, there have been four new communicants added, and two by removal, and we hear of others coming, and there are others who will unite for the first time ere long.

I continue to hear of remote and scattered members of our communion, and am strongly disposed to think, that a district

itinerating missionary would do great good in this region, and perhaps that will be the only scheme, by which there can be much accomplished towards building up the Church in this new country.

December 21, 1841.

We have lately had more frequent services here owing to peculiar circumstances, and have established, I hope permanently, a service for Wednesday evening.

This quarter has been altogether the most encouraging of any one I have passed here, and that, too, in the midst of rather trying circumstances. I think I can clearly discern a deep interest on the part of the members of our little flock, and the attendants on our worship, and a small increase of numbers in our regular congregation. At our next communion (Christmas) there will be three valuable additions to the number of communicants, and more, I hope, ere long. As to externals, the parish, by the exertion of two or three individuals, and of the ladies, has paid off some burdensome debts which we were compelled to incur, and painted and repaired the interior of the church, neatly carpeting the chancel, and otherwise improving. By the liberality of the truly liberal Episcopalians of St. Louis, who in the first place did much towards the erection of our church, we have been furnished with an excellent bell, said to have cost originally some \$200, and which was greatly needed. So we have reason, I think, great reason, to thank God and take courage.

FROM THE REV. W. HOMMANN, MISSIONARY AT JEFFERSON CITY.
Jefferson City, January 1, 1842.

Our prospects are such as to fill the hearts of both pastor and people with rejoicing.

During the last month, while attending the diocesan convention in St. Louis, I improved the opportunity of making some efforts to obtain assistance towards building a house of worship. My reception was of the most cordial and gratifying nature. My appeal was listened to with kindness, and responded to with the most commendable liberality, which rendered what would otherwise have been an unpleasant task, a very agreeable one.

As the results of my efforts I realized about five hundred dollars; nearly four hundred of which was in cash, the remainder in building materials and promissory subscriptions. And it is but justly due to the congregation of St. Paul's Church, itself a missionary station, to mention the pious liberality and promptness with which they appropriated their missionary offerings for the last two quarters, more than thirty dollars, to our cause, thus testifying their deep interest, and the importance they attach to the secure establishment of the Church in the capital of this growing and interesting state.

I likewise record with gratitude the very commendable offer of a pious son of the Church to execute part of the work at reduced prices. We are also much indebted to two gentlemen,

architects by profession, for two very pretty designs for the church, one of which has been adopted by the vestry. The building has not yet been put under contract, but will be as soon as circumstances will permit.

We shall require about three hundred dollars more to carry out our design free from debt, and shall be truly thankful for all favors, however small.

Baptisms, 8 infants; Sunday school teachers, 12; pupils, 80; contributions for Domestic Missions, \$5.

MICHIGAN.

FROM THE REV. D. BARKER, MISSIONARY AT JONESVILLE.

Jonesville, December 27, 1841.

At the time of my last report I was absent from my station, attending the General Convention in New-York, and by permission and recommendation of my Bishop, soliciting aid from the friends of the Church in the East, towards erecting a house of worship in this place. Of the \$800 required for the completion of our church, I only obtained \$125. This I collected from the dioceses of Massachusetts, New-Hampshire, and Vermont. Application was also made in Western New-York, though without success at the time. But it is hoped that something may hereafter be obtained from that diocese.

Before I had time to solicit aid from the Church in other places, I was called to attend Mrs. Barker, who was believed by her physician to be dangerously sick, and thus prevented from making further application at the time.

Could the friends of the Church and of missions be here, and witness the peculiar state of things, they would not withhold their mite from this necessitous station. In order to go on with our church \$650 more must be had. This sum could easily be raised if every church would contribute but little. No doubt there are seventy churches which could forward us \$10 each; and that would make glad the hearts of their fellow Christians and Churchmen here in the wilderness, and would be the means of permanently establishing the Church in this part of the far-off west. Jonesville is a central point in many respects, particularly in regard to the Church in this region; that is, there are many villages around us, in which there are Episcopalians. These are waiting, and anxiously hoping that they may see the Church established here first, and that, in process of time, they may derive aid from us. Jonesville is the most important, and the largest village in the county.

But it lies with the churches in the East to say whether we shall have a house of worship or not. We have commenced, but we can go no farther without aid. We worship, at present, in a room which we have rented; it is only 18 feet by 32. Of course the congregation must necessarily be small while we occupy this room, and the Church cannot be exhibited in her full order in so small and ill-arranged a place. Though deriving

but little support from the people, I cannot think of leaving here at present, after suffering so much and succeeding in collecting so interesting a congregation. They are generally willing to do what they can, and will, if it be in their power, fulfil all their engagements with me. But our people are truly in a distressed condition. Were it not so, we should not appeal to our friends at the East for aid in building a church.

ALABAMA.

FROM THE REV. J. J. SCOTT, MISSIONARY AT LIVINGSTON.

Livingston, Jan. 1, 1842.

It affords me great pleasure to state, that the prospects of the Church at this station are yet such as greatly to encourage us. I have observed no difference in the size of the congregations; they are still very respectable, and characterized by the usual degree of propriety and decorum during the public services of the Church. Five persons have been added to the Communion. Upon the whole, I have reason to believe that my teaching from the pulpit, and frequently in familiar conversation, as well as by tracts and books, has begotten in the minds of those who have heard or read, a livelier desire for spiritual things, and, in many instances, a firmer attachment and more ardent love for the distinctive features of the gospel, as held and taught in the Church of God. As proof of this, our communicants seem to be more closely knit together in love, and strive with a single purpose to grow in grace and be perfected in holiness.

In addition to the usual services, I officiated on Christmas Day, and administered the Lord's Supper. When I went into the building procured for the occasion, I was gratified (the more so because it was altogether unexpected) to see that the ladies had displayed their taste, by dressing it up with evergreens and the flowers of the season. It reminded me of other days.

About a week since, the church edifice was raised, and we hope before long it may be so far finished as to admit of its being used for worship. We have not permitted ourselves to hope for its completion immediately, on account of our limited resources and the peculiar state of this community.

FOREIGN.

W. AFRICA.

JOURNAL OF THE REV. DR. SAVAGE—*Continued from page 21.*

Elmina. Introduction of the Christian Religion.—The introduction of the Christian religion requires a new set of motives, principles and efforts, and belongs wholly to another class of men. This the experience of ages and nations proves to be practically, if not theoretically true. Nothing short of *direct modern missionary effort* will convert the heathen. We may introduce civilization, but civilization, in its highest grade, as such, will be but the skeleton; the principle of life, development and permanency, will be wanting. Christianity and civilization

must go hand in hand; the one, strictly speaking, is the parent of the other. Civilization, in that degree and purity in which it will prove a blessing, is the legitimate offspring of our religion. Without the spirit and power of the parent, it is a child that will fall back from its position, however high, and cease to exert a beneficial influence.

The native town (*A-dénáh*) is probably the largest on the western coast. It is said to contain not less than 12,000 inhabitants, who are a branch of the Fantee tribe. Their houses (many of which are built of stone, and two stories high) are so arranged in the settlement near the castle as to form lanes, crooked, confined, and exceedingly filthy.

They have regular markets which are held in the wide streets, or spaces of the town, in the shade of a tree or house, always conducted by women. One is surprised at the variety of articles for sale; cotton cloths, handkerchiefs, spoons, mugs, and even articles for the toilet, such as "eau de cologne," "pommade," looking-glasses, beads, and other ornaments, all commingling in an immense gourd, and in close contact with eatables and drinkables, dried fish and fresh fish, corn cakes, and other preparations unknown to the fastidious palate.

The article seen in the greatest quantity is "*kanky*." This is the "*pabulum vite*" of the natives of the Gold Coast, prepared from maize. The corn is first broken in a wooden mortar, then triturated between two coarse stones, water being occasionally added to form it into a mass. It is moulded into small loaves, boiled or baked, as the taste may require, and rolled up in leaves, when it is ready for market. In this state it is seen in all the markets from Dix Cove to Accra. In times of scarcity it can be bought only for gold, and in half its usual quantity, for a given sum.

Trade is carried on freely with the Narsaws, Dinkeras, and Ashantees, as far as Coomassie, the capital of the latter, at which point all intercourse directly with the interior beyond ceases. Moors, however, are said to be found here, from whose accounts it is inferred that communication is had with different parts of Soudan, as far as Timbuctoo, and through the great caravan routes across the desert, indirectly with Northern Africa.

Articles of Trade.—Gold, palm oil, and ivory, are the principal articles of exchange with ships. *New-England rum, tobacco,* and European cloths, are received in return, and are valued in the order of their enumeration.

Recruits for Batavia.—An important feature in the intercourse of the Dutch with the interior of Africa, is the obtaining of recruits from the King of Ashantee for the colonial forces in Batavia. For this purpose a government officer resides at Coomassie, who pays a bounty of about \$40 per head. After a limited service in Batavia they are entitled to their freedom, and the privilege of returning to Africa. I saw a company of forty or fifty of these recruits, who came from the far interior beyond Coomassie, having various marks indicating that they belonged

to as many different tribes. Many, if not all, had been taken in war, which, by custom, reduces them to slavery. They were evidently inferior to the coast natives in size and muscular development, showing in their very aspect their abject condition. They were then waiting for the ship, daily expected, to be transported to their place of service. What awaits them there is known only to a gracious Providence. But, no doubt, some of them will wear their heads the longer for their transportation; for it is with these miserable beings, his prisoners, his slaves, that the King of Ashantee sustains the horrid custom of human sacrifice by which hundreds, if not thousands, fall annually. The fatality of the climate, and their present demand in Batavia, require, it is said, the exclusive employment of transports which arrive and depart from Elmina, upon an average once in three months.

Healthiness of Elmina.—There seems to be a difference of opinion respecting the healthiness of Elmina. Its inhabitants, however, give to it the desirable character of salubrity. But if water, *green with stagnation*, can prove a source of disease in a tropical climate, that contained in the dyke under the walls of the castle must be a prolific nidus; so also with the filthy lanes and habits of the blacks in some parts of the town. The back grounds appeared to be low and marshy, and subject to extensive overflow in the rainy season. In an opposite part of the settlement, however, visited almost constantly by refreshing breezes from the broad ocean, and entirely free from the above nuisances, health, I should suppose, might be enjoyed by the natives and older European residents. Facts are stated that would seem to prove the salubrity of the place. Many ladies from Europe have resided here, at different periods, for years, and but one death, it is said, occurred, and that from causes wholly unconnected with the climate.

Boabab Tree.—Here I saw, for the first time, that leviathan of dendrology the boabab tree, (*andansonia digitata*), vulgarly called the *monkey's bread*. It received its generic name from Michael Adanson, the celebrated French botanist and traveller in Senegal, by whom it was first described. It is the broadest tree yet known, growing in Senegal to the enormous size of 78 feet in circumference. This one was comparatively young, measuring only 27 feet. It was brought from Dahomey about fifty years since, where it is valued by the natives in soups for the mucilaginous properties of its leaves, and in medicine for the astringency of its bark, being a common remedy in dysentery and diarrhœa. From the fibres of the inner bark they obtain a good material for ropes and cloth.

Cape Coast, 14th.—We arrived off this point in the night of the 11th—distance from Elmina eight miles east. I found Governor McLean absent, but was received by his brother, captain of the guards, and other gentlemen in the town, with cordiality and kindness.

This is the capital of her Britannic majesty's possessions no

the Gold Coast. It has a handsome castle and fine fortifications.

As is the case with most of these settlements this was founded by the Portuguese, from whom it passed by capture into the hands of the States General of Holland in 1638.

In time of Charles the Second, the English, looking upon this coast as important to them, in view of the demand for slaves in their colonies, and of the gold said to be obtained so abundantly at certain points, fitted out an armament in 1664 under the command of Admiral Sir Robert Holmes, by whom the Cape De Verd settlements, the island of Goree, and Cape Coast, were captured. The former were promptly retaken the same year by Admiral De Ruyter; the latter was retained, and subsequently confirmed to them by the treaty of Breda. For 144 years after, these settlements were vigorously sustained in the prosecution of the slave-trade. In 1807 this traffic was pronounced illegal by an act of parliament, though it is said not enforced for years after. Since then the value of these possessions to the British crown has greatly diminished; great efforts were made, however, to sustain them, and, if possible, to open new and multiplied sources of profit. In 1821 their annual grant for this object amounted to nearly £30,000. Subsequently they have passed through many changes and depressing circumstances, which led to a change of policy. They became involved in disastrous wars with the then powerful Ashantees, and so protracted were their difficulties, and vast the expense of meeting them, that his majesty's government resolved to wholly withdraw its aid. For apparent reasons, however, this resolution was succeeded by a small annual appropriation for the moderate maintenance and defence of two of the most important, Cape Coast and Accra. A committee of merchants was appointed, (subject to the control of the colonial office,) to whom were entrusted its disbursement, and the government of the settlements. A code of rules and regulations was drawn up in London, and sanctioned by the colonial secretary; under which system the local government has been administered to the present time. The annual grant was increased the last year to £4000, a sum, it is said, insufficient for their maintenance and defence.

Accra, 25th.—Being kindly invited by Captain Dayley to continue in his vessel, and knowing of no opportunity so favorable to visit Accra, I left Cape Coast on the 14th, with the intention of returning in a few days, and arrived here in the evening of the 15th—distance 80 miles.

On our approach three forts, with their castles, came almost simultaneously into view—the British, Dutch, and Danish. Fort James, the British, was built in time of Charles the Second, at the instance of the then Duke of York, afterward James the Second, who was at the head of the “Royal African Company,” and whose name it still retains. The Dutch fort is about half a mile, and *Christianborg*, the capital of the Danish possessions, about three miles east of Fort James. They are all whitewashed, and, with the houses of the merchants, (some of which, sur-

rounded by high walls, look more like castles and fortifications, than simple dwellings,) present a view from the ocean highly picturesque and striking.

Near each fort is a native settlement containing about 3000 inhabitants, under the jurisdiction of the respective governments, and distinguished as British, Dutch, and Danish Accra, but all belonging to one tribe, the *Gahs*. We landed at the Dutch town, and were conducted, through filth of various kinds, up the hill to an adjoining pile of stone buildings, imitating a castle, with its fort. Upon the high walls several large cannon were mounted, and the Dutch flag flying. This was the dwelling-house of a native black, called Ankra, built by himself at an expense of several thousand dollars. It afterwards appeared that he had just died, and it was supposed had left a large amount of gold, obtained by selling his own countrymen, almost to the day of his death. In the hall, large and airy, were stuffed couches, chairs, a mahogany sideboard, loaded with heavy cut-glass decanters, goblets, &c., and tables, while the walls were crowded with indecent French pictures. In the vicinity of almost all the forts will be found some one or more natives who have thus distinguished themselves by superior energy and management.

At British Accra I met with Governor McLean, by whom, as also by the commandant of the fort, Mr. Hanson, I was very kindly received. He expresses himself decidedly in favor of missions, has proved it by many personal favors to the Wesleyans, and recommends to us the occupancy of Dix Cove, offering, at the same time, to pass over his teacher, already there, and to bear half the expense of the school.

The governor of the Danish settlements, whom I visited, also expressed himself, though not so positively, in favor of missions. A mission was begun here in 1828 by the Swiss, which, after passing through many changes and discouragements, is supposed now to be abandoned, as none of their agents are on the field.

Early efforts of the Swedes and Danes.—This region is noted as the location of the first colony in Western Africa. To the Swedes belongs the honor of conceiving and attempting the first specific plan for meliorating the condition of the enslaved African. An attempt at colonization was made in 1787, under the enthusiastic Wadstrom and his companions, Sparrhman and Arrhenius, devoted naturalists; which, however, ended in the recommendation only of capes Verd, Mount, and Montserrado. The honor of carrying into execution these philanthropic plans was reserved for the Danes, who soon after established, in the vicinity of Christiansborg, an agricultural settlement, the design of which was, to create such inducements to industry and cultivation of the ground by the natives, as would ultimately defeat the traffic in human flesh. This arduous enterprise was undertaken by Dr. Isert, who selected for the purpose a beautiful island in the river Volta; but being opposed by the slave-traders

in that region, retired to the mountains of Aquapim, about fifty miles back of Accra. Considerable success is said to have attended this effort. Dr. I. dying, his successor founded another settlement, at the foot of the mountains, still nearer to the Castle at Accra. A farmer was sent out from Europe, and a sister of the agent, Mr. Flint, accompanied him, for the purpose of instructing the natives in needlework, cotton-spinning, and other appropriate branches of industry. There are still the remains of these early efforts, so creditable to their originators. I saw a colored man, a native of St. Croix, W. I., who was one of the pioneers, and had been there 52 years. The results, however, in view of the end contemplated, are limited, and the original design may be said to have failed.

Danish Missions.—Under the Danes, also, the first Protestant mission to West Africa was projected. A native of the coast, after being educated at Copenhagen, was sent out by the United Brethren, in 1737, accompanied by one of the fraternity. The latter died, and the former accomplishing nothing, the mission was abandoned. In 1767, application was made, by the “Guinea Company of Copenhagen,” for missionaries to settle in their factories. A tract of land was assigned for them in the river Volta, when the Brethren sent out five of their number; most of whom dying, four others were sent out in 1770; but, they falling a sacrifice to severe privation and trials, the mission entirely failed.

Swiss Missions.—In 1828 another mission was attempted, by the Swiss. Five young men arrived from the Basle Institution. All soon after died, at short periods. In 1834 three others arrived, one of whom only survived. After residing on the coast two years, he retired to the mountains of Aquapim, where, being joined by his wife from Europe, he resided till the opening of the present year, and then returned home, taking with him his wife and two children, born in the country.

Climate of Accra.—Accra, as a region, has the character of being the most salubrious upon the Western Coast. It is situated upon a plain 50 miles in length and 12 or more in width, giving every indication of having once been the bed of a large expanse of water from the ocean. The soil is light and sandy—free from forests and marshes in the vicinity. It is constantly swept by the sea breeze, and if not salubrious, I am at a loss to account for the cause.

Among the older European residents at Danish Accra is one who has been there 33 years, another 31, and a third 14. Others, born there and hardly to be distinguished in their complexion from whites, though partly of African origin and educated in Europe, have lived for thirty, forty, and fifty years, and are apparently in excellent health. There are other whites, who have resided there for three, four, and seven years. All are subject to occasional *intermittents*, which are extremely simple in their character,—and, when the access is accompanied with a chill or ague, thought but little more of than a “cold snap” in New-England.

Failure of Missionary efforts in Danish Accra.—Facts, however, at Danish Accra would seem to establish an exception in the case of missionaries. Three distinct attempts have been made, since 1737, to open missions there, or in its vicinity eastward,—but, in every instance, with discouraging fatality. The last, in 1828–34, by the Swiss, was characterized by a loss equal to that in 1767–70, by the United Brethren.

Cause of Mortality among the Missionaries.—This disproportionate mortality between missionaries and merchants and traders, is a point that deserves thorough investigation. Setting aside the ill-directed, untempered zeal of some, and unfavorable temperament of others, the main cause will be found to lie in that deep sense of accountability ever present to a truly conscientious mind, urging on to arduous, unremitting effort. The nervous system generally, in all stages of residence, is found to be that upon which falls the weight of disease. This, in all affections, however slight, is disproportionately deranged, and the system, ever predisposed to debility from the uncongeniality of an equatorial clime, is, at the best, in a poor condition to sustain itself against the natural force of this feeling of responsibility,—much more so when it is morbidly increased, as it often is, by disease. In either case, (morbidly increased or not,) being naturally great in view of the magnitude and importance of the work, and abiding when genuine, its effects upon the physical man must be unfavorable. Its operation and the degree can be realized only by him who is upon the field, with all the circumstances and influences pressing upon him.

Favorable point for Missionary effort.—Accra appears to me to be decidedly among the most interesting and important points on the Gold Coast, in respect to incipient missionary effort. It has, taking the three settlements together, about ten thousand inhabitants; the means of subsistence are cheap and easily obtained; its relations to the far interior, and important points further eastward, are unsurpassed; and as to its salubrity, compared with other points, there can be no question.

Decisive Battle between the British and the Ashantees.—It was a few miles N. E. of Danish Accra that the last decisive battle was fought between the British, aided by the Danes and Dutch, and the Ashantees. Five thousand of the latter, it was supposed, fell in the conflict. Their pride was effectually humbled; many of the neighboring tribes, previously conquered and kept in cruel subjection, gained their independence; and the intermediate interior was opened at once to the trader and missionary. It is a matter of sincere regret, that the latter did not follow up, with a promptness equal to that of the former, the advantages thus gained.

Wesleyan Missions.—The Wesleyans of England have recently commenced a mission at British Accra. A white missionary, and a teacher, native of Cape Coast and educated in the Fort School, have already been located there. A large building is begun, intended to combine in one the Mission House school-

rooms and chapel. It is of stone, and will cost several thousand dollars.

I visited the male department of the school, which contains about thirty day-scholars, supported by their parents, with the exception of their clothing. The female department, kept by the wife of the teacher, who also is a native of Cape Coast, contains about twenty. The missionary was absent.

While here, I visited the different settlements repeatedly, and found the natives, as a body, in advance of any others on the Gold Coast, in respect to cleanliness and some of the useful arts. Here are good masons and carpenters,—and some work, in gold and silver, (as finger-rings, guard-chains, &c.) I found fully equal to what is ordinarily seen in America. The knowledge of the most delicate work, I was informed, came from the Ashantees, who live about 150 miles in the interior.

Mr. Hugh Murry, in his “Historical Account of Travels and Discoveries in Africa,” states that the present inhabitants are not the aborigines of Accra, but that they are from what was once the “Great Kingdom of Aquamboe,” (whose location is near the head of the Volta,) and that they made an irruption upon the true *Acranese* in 1680, and drove them to a point farther to the leeward, called *Little Popo*, where they still reside. A similar statement is made by Dr. Isert, the Dane, who made an effort during the last century to colonize at this point, and introduce the useful arts among the natives.

This account, Gov. McLean, who has been in Africa more or less for twenty years, and is well informed upon the statistics of those parts where he has resided, thinks incorrect. He says that there exists no affinity between the language spoken by the present occupants of Accra and the Aquamboes,—which, being so, must be decisive upon the subject. It is a matter of great regret, that some of the European residents do not make themselves particularly acquainted with the history and relations of the different tribes upon the coast. At present the information is general and uncertain, consisting of copies of the cursory observations and speculations of traders.

Character of the Acranese.—The present Acranese have had the character of being a very barbarous and turbulent people,—and, even at the present day, exhibit outbreaks of their unsubdued propensities. Human sacrifices were made at the death of a Caboecer in the Dutch town, while I was there. A part of what was called his custom, *i. e.* funeral ceremony, I witnessed; and, as I entered his brother’s house, I saw the door-way ornamented with human skulls, which, upon examination, proved to be recent. How many victims fell on this occasion it is impossible to tell, as such things are secretly done within the influence of the European settlements. This man is said to have been very rich, having from 75 to 100 wives.

Superstition, idols, &c.—As no successful attempt has hitherto been made to introduce Christianity, they are under the influence

solely of the Fetish. I saw a number of very awkward, disproportioned figures, made of wood and clay, which may be called idols. They receive the general name of *Fetish*. To these senseless things they look for protection and prosperity; and every artizan will have, at the seat of his operations, one or more of them, to secure skill and success. The principal object of their reverence in the animal kingdom is the *hyena*, which, till recently, no one being permitted to kill, prowled about the town at night with impunity. The father of the man in whose house I lodged, committed, a few years since, a horrible deed, in their estimation. One of these hyena deities carried off his little son. The next night the enraged father dug a deep hole at the spot where he was accustomed to visit. The hyena, in search of food, leaped into the pit, from which he was unable to extricate himself. The bereaved father, before a worshipper, casting a heavy stone upon his head, killed his god!

Language.—The Fantee is spoken among the *Gahs* almost as much as their own language. It seems to be the common medium of communication between the different tribes, from Axim to Prampram—a distance of nearly 200 miles,—and from the coast between these extremes to Ashantee, including the three great interior tribes—Ashantees, Warsaws, and Dinkeras. So striking is the affinity between the languages spoken by these different tribes, having many words in common and many others evidently derived from the same root, the conclusion seems irresistible that they are dialects of the same original. Gov. McLean is inclined to the opinion that the parent language is the Ashantee. It is to be hoped that the Wesleyans, who now have the occupancy of the whole of this interesting field, will yet make some systematic effort towards the reduction of the Fantee to a written form—a thing exceedingly desirable, that it may be taught in conjunction with the English in the schools.

Valuable curiosity.—I have obtained a curiosity here exceedingly valuable to the naturalist: the fragment of a male Goliath beetle, (*Goliathus Drurii*), consisting of the head, thorax scutellum, and a portion of the right elytron; all but the latter of which are perfect. It exceeds in size, by nearly half an inch general measurement, the original specimen of the *magnus* as figured by Drury, and upon which the genus was founded by Lamarck. Judging from the usual proportions which the body bears to the head and thorax in this family of beetles, it must have measured, when perfect, more than $4\frac{1}{2}$ inches in length and $2\frac{1}{4}$ across the broadest part:—an enormous insect, and the largest of the genus yet discovered. It was brought down from the interior, beyond Ashantee—a distance of 200 miles or more.

Africa may be styled the mother of monsters. Her boabab is the leviathan of dendrology, her goliaths and prionii of entomology, and her lions, elephants and rhinoceroses, bear a similar relation to their respective sections of the animal kingdom.

Here I saw, too, the “sacred beetle of Egypt,” of which

there are on this coast three species. This seems to be the locality of this "creeping thing," deified by the ancient Egyptians, as they exist here in vast numbers.

I saw likewise a fine specimen of the *prionus hayesii*, of which but one is said to be known in Europe. It was brought by Governor McLean from Prince's Island.

Visitation of the Locust.—I had an opportunity of witnessing the destructive visitation of the locust, of which surprising accounts have been given by travellers in North and East Africa. They have proved truly unwelcome visitors on the Gold Coast this season, as almost all vegetation has been cut off in certain districts. Immense fields of corn have been entirely swept by them. The laws by which their movements are governed are similar to what has been observed in other countries.

Mr. James Gray Jackson, in his account of Timbuctoo and Housa, states that they appeared in West Barbary, in the autumn of 1792, in vast quantities, to the depth of three or four inches in some places.

Barrow, the traveller in South Africa, states that they "covered the ground in one district for an area of 2000 square miles. The water of a very wide river was scarcely visible on account of the dead insects that floated on the surface, drowned in the attempt to come at the reeds that grew in it." "All the full-grown insects, it is stated, were blown into the sea by a strong N. W. wind, and were afterwards cast upon the beach, where they formed a bank three or four feet high, that extended a distance of nearly fifty English miles; and when the mass became putrid, and the wind S. E., the stench was perceptible fully a hundred and fifty miles."

Here they appeared in such numbers as to cast a deep shade upon the earth, and to obscure the sun when passing by. Their course seems to have been from the east along the coast, passing over some provinces, and ravaging others. A gentleman of Danish Accra, (Mr. Richter,) whose house is surrounded by walls of twelve or more feet in height, says they were so numerous there, as not only to darken the sun, but, in striking against his wall in their course, fell to the depth of *four feet*. As is stated by Jackson in respect to North Africa, they were here succeeded by young green locusts in such numbers as carried devastation wherever they went. This is the second year of their visitation. It is said they had not been seen here before for thirty years, and that their habit is to appear three years in succession, and return no more for that period. We have the same species at Cape Palmas, but they have never been known as destructive visitants. They are eaten by the natives, who roast them, in which state they are represented to be a delicious morsel to the palate.

Plants.—Here, as in the vicinity of all the European settlements, are found many exotic plants, principally introduced by the Portuguese. The most conspicuous is the prickly pear, which is used for hedges, though unseemly, yet by their long and nume-

rous spines they present an effectual barrier against the encroachments of beasts. There are two species, the cactus *triangularis* and *tuna*, the last brought, without doubt, from South America by the Portuguese.

Another plant, among the most beautiful flowering shrubs, is the *poinciana pulcherrima*, originally introduced by the British from the West India Islands. In Barbadoes it is known as the "*Spanish carnation*"—"flowering fence;" and here, as "*Barbadoes pride*." For richness of color, and contrast of shades, I think I never saw a blossom more strongly attractive. It is a beautiful shrub for hedges; being of thick growth, and armed with spines, it makes an effectual one, and is used here, at Cape Coast, and Sierra Leone, for this purpose. It has recently been introduced into Monrovia and Cape Palmas.

Rock. Building Material.—The predominant rocks in the vicinity are a light and red loose sand-stone, from the former of which excellent filters are obtained. It is likewise their chief material for building. It breaks into laminar pieces, which are easily brought, by an ordinary hammer, into a square or oblong shape. They are usually laid in "swish," (clay reduced by water to the consistence of mud,) and stuccoed with a compound of lime and sand. This is durable, and renders the walls impervious to the rains, which otherwise, from the very loose structure of the stone, would cause great dampness. There are a good many large and handsome stone buildings in the place, all of which have been erected by native blacks who are slaves.

[TO BE CONTINUED.]

CHINA.

FROM THE REV. W. J. BOONE.

Macao, September 15, 1841.

I am most happy to be able to assure you that the Lord has been better to us than our fears. I have passed through the summer, though still suffering from my complaint in the head, yet much better, even in the warmest weather, than my usual health was at Batavia, and I have not had any very severe attack, as I had three or four times every month in Java. This is very encouraging, and I am sure you will rejoice with me in the prospect it affords of benefit from the coming winter, so that I need not return home (as I think) to fritter away my own precious time, and discourage our already most despondent Church, in regard to its almost forsaken China mission.

I endeavored, by Mr. S., to write to you fully, frankly, and in the fear of God, my sentiments respecting this mission, and every hour confirms me in the impression expressed of the importance of persevering at this post with three or four able, devoted men, who will wait patiently on the Lord in the faithful and humble discharge of present duty from day to day. The arrogance and presumption of being discouraged in the missionary work for want of immediate success, has lately been very deeply impressed upon my mind. What does such despondency say, but that from

the amount of zeal we have shown, and the efforts we have put forth, we had a right to expect a greater return from the Lord, and now, seeing we have not met with our deserts, we are unwilling to serve any longer such a master. If we have any adequate view of our own nothingness, and of what a great and glorious thing it is to be permitted to serve the Lord Jehovah, we shall be filled with astonishment that he condescends to employ at all such "vile earth and miserable sinners" in his service, rather than discouraged that we effect so little. That we are permitted to do any thing towards the renovation of a lost world is all of grace, and claims, and should receive, our most fervent gratitude at all times, and under all circumstances. And who are we that we should venture to stipulate with our Maker for the wages he will give for our service in China, ere we will heartily and cheerfully give ourselves up to the work ?

Amoy has lately surrendered to the English arms, and the new plenipotentiary is pursuing the war with vigor. May God, in infinite mercy, direct the issue to the glory of his own name, and the good of this poor besotted nation.

Amoy, you are aware, is the post in the whole empire that we should prefer to occupy, as it is the dialect of that place that I study, and, irrespective of that, it is one of the most desirable missionary stations in the empire.

I have never been so encouraged in the work personally, or so sanguine in regard to the China mission generally, (by which I include all Protestant missions,) as at present. I trust my hopes are of the Lord. Do send us help—two faithful, devoted brethren, at least.

MISCELLANEOUS.

CHRISTIAN SEMINARY IN MADRAS.—“ In the years 1826–7, a seminary was established in the Society’s Mission at Vepery, for the education of catechists, both native and Indo-British ; and the first endowment of scholarships was supplied by the surplus of the fund for Bishop Heber’s monument in that presidency. Great difficulties were encountered in carrying out the objects of the institution, from the smallness of the foundation, the want of efficient superintendence, but chiefly from the absence of any place of previous education, from which pupils (tried both in talents and disposition) might be selected. This last want was supplied, in the year 1836, by the establishment of the Vepery Grammar School, for which a head-master is provided by the Society, and funds for the building provided by the Society for Promoting Christian Knowledge ; and the wisdom of that measure is already proved, not only by the benefit derived to the native community at large, from a better system of Christian education thus opened to them, but in the choice of candidates now offered for admission into the seminary, and the necessity of enlarging and improving that higher institution. And while it

is indispensable to the interests of our own missions thus to improve and enlarge the system of instruction of a future native ministry for the service of the Church in the South of India, it will, at the same time, supply the great desideratum of a Christian college for the native community at large.

“ 1. With regard to the first of these objects, that more immediately our own, it is ascertained by long experience that the education of future catechists and clergy can best be conducted in the midst of the people, with whose character and habits they ought to be intimately acquainted, and under the superintendence of those to whom their objects are familiar. But besides this general principle, it is found that the people of the southern provinces are singularly averse to leave their native place, and the other presidencies are to them a foreign country. None of the natives, and very few of the Indo-Britons, will consent to part with their sons for distant education, even though at the expense of others. The concurrent testimony of those best acquainted with the country confirms the necessity of a local institution; and the time is now come when such an institution may and must be made thoroughly efficient.

“ 2. Nor is the general good likely to result from such extended efficiency a matter of light consequence at the present moment. Such advantages are loudly called for; the ground is at present unoccupied; but if not speedily filled by our own Church, it will be by others, perhaps hostile to our communion.

“ There are in Madras the Assembly's schools, two grammar schools in connection with the Church of England, and other institutions, in which a thoroughly good education is given on Christian principles, and a government school, in which every thing is taught but Christianity. On leaving school the boys have no place in which to pursue their studies, except the seminary of the Society for the Propagation of the Gospel, the Church Missionary Society's Institution, and the Madras University. The two first exclude those who are not devoted to the service of their respective societies, and the last proceeds on the avowed exclusion of religion—a principle mischievous in every country, but fatal in India to all hopes of its regeneration. What, therefore, the exigencies and facilities of the present moment loudly call for, is a place of higher instruction for youths of all classes, but with strict regard to the doctrines and duties of Christianity as taught by the Church of England, from whose numbers we may expect many a well-qualified candidate for employment in our Church, and from whom the selection may be made with greater certainty of final good. The proposed plan is to allow the seminary to open out into such a college, first, to give a three years' course of general education to all the students; and, secondly, to receive to a two years' course of strictly theological study such of the students, or others, as (after at least one year's service as probationary catechists under one of our missionaries) are found willing to devote themselves to the service of the

Church as catechists, or to offer themselves as candidates for Holy Orders.

“The Society has already appointed a principal, Mr. Irwin, who sails to-morrow. A most advantageous offer is now made of a house well adapted for the purpose, at the price of 15,000 rupees, or £1500, and it is thought by the Bishop and Archdeacon very desirable to secure the purchase. It is hoped that £500 may be raised in Madras, and it is proposed by the Committee, that one moiety of the remainder be supplied by the liberality of the Society towards an object so essential to its own interests, and of such immense importance to the general diffusion of Christianity.”—*Mem. Soc. Prop. Gospel, Dec.*

THE ORIENTAL CHURCHES.—The course of political events has tended of late to bring us into closer contact with the regions of the East. With these events we, however, have at present no more to do, than to remark, that they have served to open between us a door for intercourse on matters of a spiritual character. After a long estrangement, our Church and certain Churches of the East have renewed their communication; and each party seems to have discovered in the other some things that were almost unknown or forgotten. In us they have made the discovery of a Church possessed of the essential attributes of Catholicity: in them we have perceived churches debased indeed with lamentable corruptions; churches which, by their superstitious practices, and by their unscriptural tenets respecting the Invocation of the Saints and of the Virgin Mary, respecting a purgatory, respecting auricular confession, penance, and some other important points, forbid all hope for the present, probably forever, of a junction between them and ourselves. At the same time, we cannot but perceive, at least in those of the more orthodox form, some points deserving of a more favorable consideration from us. They hold the sound doctrine in respect of the Holy Trinity (with the exception of the single question of a procession of the Holy Spirit), in respect to the redemption of mankind by the death of Christ, and justification by faith. They differ from the Romanists in allowing the free use of the Holy Scriptures, and in the articles of the marriage of the clergy, of administering the communion in both kinds to the laity, as well as some others. To the lofty and unscriptural pretensions of the papacy they are opposed, with a determination no less firm and inveterate than our own. And, inasmuch as some of their most objectionable practices are, it is believed, prescribed in none of their standard works, and are the result rather of usage than of authority or of principle;—still more, inasmuch as they claim no inordinate power for their clergy; as they are not, like the Romanists, riveted in error by the decrees of any Council corresponding to that of Trent, or by any spiritual potentate on earth assuming infallibility;—on these accounts, we may hope they are not gone irrecoverably astray in error; and that time, the

extension of knowledge, and intercourse with purer churches, may bring them back at least in the right direction towards spiritual truth. Certain it is, that many of their communities are, at this moment, casting an imploring eye towards the Anglican Church. As the man of Macedonia in a vision once invited St. Paul to pass over into Europe to his aid, so the Oriental Churches seem now to say to us of the Western world, "Come over unto us, and help us." Assistance, advice, instruction, kindly interposition, without any attempt to disturb established and legitimate authorities,—these we surely cannot refuse to such suppliants. Neither can I withhold my firm opinion that, with judicious conduct on our part, and, yet more, with the blessing of God on our honest endeavors, we may do much toward recovering the Eastern Churches from their errors and corruptions, and thus paying back to those realms some part of the immense debt of gratitude due to them, as having been the birth-place, first of civilization and learning, and afterwards of true religion.—*Dean of Chichester.*

DOMESTIC MISSIONS.—The following statement is respectfully submitted to the consideration of the members of the church.

The Domestic Missionary Department is now an establishment embracing two missionary Bishops, and about ninety missionaries.

The sphere and extent of operations may be seen by the following estimates for the year 1841-2. These are made large enough to allow some addition to the number of persons now engaged in this work:—

For 1 missionary and 6 assistants at the Indian mission stations, - - - - -	\$1,350
For 6 missionaries in Maine, New-Hampshire and Delaware, - - - - -	1,600
For 24 missionaries in Ohio, Michigan and Illinois, - - - - -	5,550
For 30 missionaries in Missouri, Indiana, Iowa, and Wisconsin, and for the salary of one Missionary Bishop, - - - - -	10,050
For 18 missionaries in Kentucky, Tennessee, and Arkansas, and for the salary of one Missionary Bishop, - - - - -	6,800
For 18 missionaries in Mississippi, Louisiana, Florida and Alabama, - - - - -	5,500
For outfits to missionaries, about - - - - -	2,500
For general expenses, - - - - -	3,000
	<hr/>
	\$36,350
Deduct for salaries of missionaries which probably will not accrue, owing to vacancies in the above number, - - - - -	3,300
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Estimated expenditure of the year, - - - - -	\$33,050

Circumstances may affect the above estimate for the current year, increasing or diminishing some of the items to a small extent.

But while the scale of expenditures is at the rate of nearly \$35,000 per annum, the whole amount of the contributions of the Church for this object, during the seven months ending this day, is only \$9,577 41. In the same time the payments have amounted to \$18,775—reducing the balance in the Treasury to \$376 63.

The amount still due to the missionaries for salaries, during the quarter ending the first of January instant, is \$4,356 45.

The dependance for meeting existing obligations, and for carrying on this work, is upon the sense which Christians have of duty to God and his Church, and to their suffering brethren in the new and rising west.

The consequences of the continued deficiency in the Domestic Treasury are thus described by one of the missionaries in a letter just received by the Committee.

“What is to become of us all, if your funds fail, I know not. Here we are, in the midst of the winter, and liabilities contracted on the expectation of our quarterly drafts. I think, if some of the eastern churches could see the plight in which, I fancy, most of the missionaries in the West will be placed by failure to furnish the contributions to sustain them, they would certainly do something, out of mere compassion. If the failure to sustain the Society is permanent, there is an end of all the prospects of the Church in the West; and many a heart that has been cheered and gladdened by the sympathy and aid of Christian brethren of the same household of faith, will be sorrowful enough. Without our salaries at a season when we cannot help ourselves or look around us, I verily believe that half of us—many of whom, if not all, have continued in the laborious and, in many respects, self-denying missionary service, from an imperious sense of duty—will be left without means to procure food, clothing or fuel.”

As evidence of the good which the western missionaries are accomplishing, the following extract from the last Annual Report is given.

“The number of missionaries employed the whole or some part of the year, is 95; and the number of places in which they have officiated, has been 236.

“The number of families reported at 94 places, is 1527; and the number of attendants on divine worship reported at 88 places, is 7159, being an average of 81 at each place.

“The number of infants baptized at 80 places, has been 468; that of adults 99, at 30 places. There have been 218 persons confirmed at 35 places. The number of communicants in April, 1840, at 82 places, was 984, and the number in April, 1841, at 100 places, was 1467; being an increase, in the number reported, of 483. This, however, though showing in one way the actual increase of church strength at the stations, as compared with that strength last year, gives by no means the whole addition to

the list of communicants during the year. To the number reported in April, 1841, should be added all those who have removed from the stations during the year, which would probably increase the number, of those added, to 600. The number of children under catechetical instructions at 40 stations, is 1291.

“Never in a single year has so large a number of missionaries been employed, nor so large an amount of labor been performed. The 95 missionaries, above reported, have completed 75 years of missionary service, or about fifty per cent. more than the yearly average since 1835.

“Never also in a single year has so large an addition to the number of communicants been reported, nor have so many evidences of outward prosperity and of growth in holiness, been afforded. These results present a subject of devout thankfulness to God, who has thus blessed the labors of his servants, and furnish evidence of the strong hold which this cause is gradually gaining upon the affections and support of the Church.”

Remittances to be made through the clergy or otherwise to Thomas N. Stanford, Esq., Treasurer of the Domestic Committee, 152, Broadway, New-York.

*Church Missions—Domestic Office, }
New-York, Jan. 15, 1842.*

INTELLIGENCE.

MISSIONARY NOTICES, (DOMESTIC).—The Rt. Rev. Dr. Kemper, Missionary Bishop in the Northwest, it is understood, was to set out from St. Louis about the first instant on an extensive visitation of Wisconsin, Indiana, &c.

The Rt. Rev. Dr. Otey, acting Missionary Bishop in the Southwest, under date of the 24th of December, writes: “I expect (D. V.) to leave home early next month on a visitation of the stations in Arkansas, and the churches in Mississippi. I will take it as a great favor, if you will inform me, from time to time, of any clergymen who might be induced to come to the southwest. Many stations are still unsupplied, and we are suffering daily in consequence.”

The Rev. A. P. Merrill has been appointed a missionary in Mississippi, and recognised as the missionary at Salem.

The Rev. T. A. Cook has resigned his appointment as missionary at Lafayette, Alabama, and removed into Georgia.

The Rev. P. W. Alston, rector of Calvary Church, Memphis, Tennessee, ceased to be a missionary of the Domestic Committee on the first of January, the parish voluntarily assuming his entire support.

MEHPHIS, TENNESSEE, SELF-SUPPORTING.—The Rev. Mr. Alston, in communicating information of his station becoming self-supporting, says: By the divine blessing the Church in this place has been, it is believed, permanently established; and in the view of the missionary it has become the duty of his people to dispense with the aid which has hitherto been extended to them in its support. He tenders herewith the resignation of his appointment, profoundly impressed with gratitude to the great Head of the Church, who has vouchsafed an increase in the field of his service far exceeding the hopes with which it was undertaken.

The Church was planted here by the Rev. Thomas Wright in August, 1833, who served it alternately with Randolph until his death early in 1835. From that time it remained in a destitute and scarcely living condition until 1838, when the eminent and lamented Dr. Weller became its minister. In January, 1839, he removed to Vicksburg, and was succeeded, a few weeks after, by the present missionary. At that time there were ten communicants; there have been since added sixty-two, of whom thirty-six were *admitted* to this sacrament, the rest *secured* from other places. The losses by removal have been seventeen, and by death four, leaving the existing number fifty-one. Eighteen adults, and thirty-eight children, have been baptized.

ENGLISH SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. *The Druses*.—At the general meeting in December, £500, as proposed at the last meeting, was placed at the disposal of the Archbishop of Canterbury and the Bishop of London, for promoting Christian knowledge among the Druses of Mount Lebanon.

Madras. A grant of £500 was also made, as proposed, to the Missionary Institution at Madras, to be expended under the superintendence of the Bishop of Madras. (See page 54.)

Jerusalem. A set of the Society's books and tracts, and copies of the liturgy in modern Greek and Spanish, were granted to the Bishop of Jerusalem.

Alexandria. Books for the performance of divine service were granted to the Rev. E. Winder, chaplain to the British congregation at Alexandria, Egypt. A small chapel has been fitted up in that ancient city, for the purposes of worship, until the church, towards the erection of which the Society made a grant in 1839, shall be completed. The undertaking has been delayed in con-

sequence of the late distracted state of affairs in that part of the world, but the obstacle is at length removed by the restoration of amicable relations with the Pasha of Egypt.

ENGLISH SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS. *Nova Scotia.*—At the general meeting in November, grants to the amount of £510 were made towards the erection of 13 churches in the diocese of Nova Scotia; and three additional missionaries in that diocese were recognized.

Eastern Canada. A grant of £1000 was placed at the disposal of the Bishop of Montreal, to be applied in the purchase of glebes and parsonages the ensuing year, besides £475 granted for two such purchases. The Bishop proposes to appoint certain gentlemen of experience in these matters, lay as well as clerical, as commissioners in different districts of Eastern Canada, for selecting and appraising such lands and tenements, among those which may be found disposable, as it would be desirable to acquire for the Church; the missionary allowance in such places to be proportionably reduced when the property is acquired and becomes useful or productive.

One additional missionary in East Canada was recognised.

Western Canada. Grants amounting to £200 were made towards the erection of one church, and the enlargement of another in Western Canada.

In 1801 there were only 9 clergymen in the whole province of Canada, all of them missionaries of this Society. In 1841, there were two bishops and 150 clergymen in the same limits.

Newfoundland. A grant of £100 was made toward the erection of a church at Twillingate, in Newfoundland, where the Bishop, on a recent visit, confirmed 143 persons.

Madras. For the furtherance of the Society's designs in this diocese, a grant of £1000 was placed at the disposal of the Bishop; for the maintenance of catechists, &c. in Southern India, £500 at the disposal of the Madras Committee; and for the Madras Diocesan Institution, (see page 54,) towards the cost of buildings, £500.

New-Zealand. The Bishop of New-Zealand having informed the Society that he was about to proceed to his diocese, and desired to make arrangements for the endowment of the Church in that colony, the sum of £1000 was placed at his disposal for the year 1841, for the purchase of land in New-Zealand, with a view to the permanent endowment of the Church; also the sum

of £1200 a year was in like manner placed at his disposal in aid of the maintenance of clergymen, readers, and schoolmasters, in the colony, until further provision is made.

GALVESTON, TEXAS.—Early in January, the Rev. Mr. Eaton speaks of the church as nearly completed. The place of worship previously used was far too limited, many being compelled to retire for want of room. It was necessarily relinquished in December; and, as no other could be obtained, it was not expected that service would be resumed at Galveston until the opening of the new church, early in March next. “I cannot,” says the Rev. Mr. E., “speak or write respecting my congregation here, without feeling great gratitude to the Almighty for the very great encouragement He has given to me to labor with all my strength in this important field. I am becoming daily more and more impressed with the great responsibility of my situation—with my total unworthiness of such success—and with my entire dependence on aid from above, to enable me to carry on this great and glorious work.” The Rev. Mr. E., after spending Christmas and two Sundays at Houston, writes of the Parish there “as most desirous of having a church and clergyman, and where it is of the utmost importance that a persevering minister should be stationed immediately.”

ATHENS.—Private letters have been received from this mission to the 9th December, representing its prospects as most encouraging, especially in its spiritual interests. The Rev. Mr. Hill reached Marseilles on the 11th December, and expected to be in Athens by the 20th.

W. AFRICA. The Rev. J. Payne, Mrs. Payne, and two female teachers, left Philadelphia on the 28th January to embark in the brig Grecian, Capt. Lawlin, from that port for C. Palmas.

ANNUAL SERMON.—The Rev. A. H. Vinton, M. D., Rector of St. Paul's Church, Boston, has accepted the appointment of preacher before the Board of Missions, at their annual meeting in New-York, in June next. The Rev. Wm. Sparrow, D. D., Professor in the Theological Seminary at Alexandria, D. C., has been appointed as substitute for the foregoing occasion.

FOREIGN COMMITTEE.—The Rev. J. S. Stone, D. D., Rector

of Christ Church, Brooklyn, N. Y., has been elected a member of the Foreign Committee, in the place of the Rev. J. M. Forbes, resigned. Dr. S. has accepted the appointment.

THOMAS N. STANFORD, ESQ., 152 Broadway, has been appointed Treasurer of the Domestic Committee, to fill the vacancy occasioned by the resignation of James Swords, Esq., in June last. The duties of the office were kindly discharged by John D. Wolfe, Esq., a member of the Committee, till the first instant.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from 15th of Dec. 1841, to 15th Jan., 1842.

DIOCESE OF VERMONT.	
Burlington, St. Paul's Church, - - - - -	\$42 00
Rutland, Trinity Church, - - - - -	10 00— 52 00
DIOCESE OF RHODE ISLAND.	
Newport, Trinity Church, - - - - -	100 00—100 00
DIOCESE OF CONNECTICUT.	
Brookfield, St. Paul's Church, a lady, - - - - -	50 00
Guilford, Christ Church, - - - - -	20 00
Huntington, St. Paul's Church, a lady, - - - - -	10 00
Kent, St. Andrew's Church, Mrs. T. D. Fairchild, - - - - -	50
Roxbury, Christ Church, Mrs. Daniel Blackman, - - - - -	1 00
Sharon, Christ Church, - - - - -	10 00
Stratford, Christ Church, a few members, - - - - -	15 00—106 50
DIOCESE OF NEW-YORK.	
Brooklyn, Emmanuel Church, Sunday School, for Duck Creek, - - - - -	2 65
Goshen, St. James' Church, - - - - -	21 00
Newburgh, St. George's Church, - - - - -	10 00
New-Rochelle, Trinity Church, - - - - -	20 00
New-York, Ascension Church, Mrs. Rogers, \$100; Mrs. Muhlenberg, \$50, - - - - -	150 00
" Grace Church, - - - - -	250 00
" St. Luke's Ch., Y. Men's Soc., (for Tecumseh, \$25,) - - - - -	157 50
" St. Mark's Church, Christmas offerings, - - - - -	143 00
" St. Paul's Chapel, (one half,) - - - - -	1 50
Miscellaneous; a New-Year gift, by "S.," \$1; do. for Rev. J. H. Hobart, \$1; Master C. Vandervoort, 25 cts., - - - - -	2 25—759 90
DIOCESE OF NEW-JERSEY.	
Moorestown, Trinity Church, - - - - -	15 00— 15 00
DIOCESE OF PENNSYLVANIA.	
Holmesburg, Em. Ch., S. S., for Ep. Polk, \$2 02, { Miss. Soc., for } - - - - -	77 02
Lower Dublin, All Saints' Church, - - - - - { Pra., Wis., \$75, }	
Pequea, St. John's Church, - - - - -	10 00
Philadelphia, Gloria Dei Church, Male Sunday School, - - - - -	12 17
" St. Luke's Church, for Anne Arbor, - - - - -	20 00
" Co., a mission box, for church at Jefferson City, - - - - -	5 00
West Chester, Church of the Holy Trinity, - - - - -	3 00
Wilkesbarre, St. Stephen's Church, - - - - -	17 00
Miscellaneous, F. Miller, \$50; E. P. J., for Illinois, \$1, - - - - -	51 00—195 19
DIOCESE OF DELAWARE.	
Wilmington, Trinity Church, - - - - -	15 04— 15 04
DIOCESE OF MARYLAND.	
Baltimore, St. Paul's Church, Sunday School, - - - - -	5 00
" General meeting at St. Paul's Church, - - - - -	297 87

Georgetown, D. C., Christ Church, (for Bp. Kemper's Miss., \$7,)	65	80
Hancock, St. Thomas' Church, (one half)	-	9 63
St. Mary's Co., All Faith Parish,	-	5 00
Washington, D. C., Trinity Church, (for Tecumseh, \$13 25,)	-	263 50
Diocesan Missionary Society,	-	33 46—680 26
DIOCESE OF VIRGINIA.		
Fairfax Co., Alexandria, D. C., St. Paul's Ch., (a few ladies,)	-	20 00
Essex Co., South Farnham Parish; St. Ann's Parish,	-	5 12
Jefferson Co., Charlestown, Zion Church,	-	23 17
Spottsylvania Co., Fredericksburgh, St. George's Church, offerings, (for Jubilee Col.,) \$10,	-	26 96— 75 25
DIOCESE OF SOUTH-CAROLINA.		
Beaufort, St. Helena Parish, Ladies' Society, for a missionary in a slave-holding state, \$132 25; Juv. Assoc., for do., \$15,	-	147 25
Charleston, St. Michael's Church, offerings,	-	29 38
“ Monthly miss. lect., Dec. and Jan., (Epiph. off., \$10,)	-	34 19
Waccamaw, All Saints' Church, offerings,	-	50 00—260 82
DIOCESE OF GEORGIA.		
Savannah, Christ Church, offerings,	-	22 72— 22 72
DIOCESE OF ALABAMA.		
Florence, ——— Church, Mrs. H. Nolen, \$10, } (a miss. stat.)	13 25—	13 25
Tuscumbia, ——— Church, - - - - }		
DIOCESE OF OHIO.		
Circleville, St. Philip's Church, a Christmas offering,	-	32 00
Franklin Mills, ——— Church, (a missionary station,)	-	1 31
Sringfield, ——— Church, (a missionary station,)	-	5 00
Portsmouth, All Saints' Church, Christmas offerings,	-	8 00
Gambier, Harcourt Parish,	-	6 00
Steubenville, St. Paul's Church,	-	10 00— 62 31
DIOCESE OF KENTUCKY.		
Frankfort, ——— Church, (a missionary station,)	-	2 56
Jefferson Co., St. Matthew's Church,	-	6 62— 9 18
DIOCESE OF MICHIGAN.		
Clinton, St. Patrick's Church, (a missionary station,)	-	2 50— 2 50
DIOCESE OF INDIANA.		
Evansville, St. Paul's Church, (a missionary station,)	-	3 50
Laporte, St. Paul's Church, (a missionary station,)	-	4 00
Logansport, St. Paul's Church, (a missionary station,)	-	2 00— 9 50
DIOCESE OF ILLINOIS.		
Springfield, St. Paul's Church, (a missionary station,)	-	22 00— 22 00
WISCONSIN.		
Beloit, ——— Church, (a missionary station,)	-	4 06
Milwaukie, St. Paul's Church, (a missionary station,)	-	5 00— 9 00
Total,	-	\$2410 42
Total contributions since June 15, (seven months,)	\$9577 41.	
Total payments since the same date,	\$18,775 00.	

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th December, 1841, to 15th January, 1842.

VERMONT.		
Manchester, Zion Church,	-	10 00
Rutland, Trinity Church,	-	10 00— 20 00
RHODE ISLAND.		
An Episcopalian of R. I.,	-	75 00
Newport, Trinity Church, Mrs. Commodore Perry and daughter, for ed. of Margaret Champlin, at Cape Palmas, first year,		

\$20; Rector and S. Scholars, for ed. of Maria Brown Vinton, at Cape Palmas, \$40,	- - - - -	60 00
Providence, Grace Church, first payment, for support of John A. Clark and George S. Wardwell, at Cape Palmas, \$40; juvenile sewing circle, support of Elcanor S. Vinton, at C. Palmas, \$20,	- - - - -	60 00—195 00

CONNECTICUT.

Guilford, Christ Church, for Africa, \$10; Texas, \$10,	- - - - -	20 00
Stratford, Christ Church, half,	- - - - -	15 00— 35 00
Roxbury, Christ Ch., G. H. Fairchild, — Kent, 50 cts. each, omitted.		

NEW-YORK.

New-York, St. Luke's Church, Young Men's Miss. Soc.,	- - - - -	182 50
" St. Paul's Church, Thanksgiving offering, half, \$1; from another member of, 50 cts.	- - - - -	1 50
" St. Stephen's Church, a Christmas offering, for support of an orphan girl in Greece, first payment,	- - - - -	80 00
Young Men's Education and Missionary Society, per F. Tomes, Esq., Treasurer,	- - - - -	125 00
Family mite box,	- - - - -	3 47
New-Year's offering of Master C. B. Vandervoort, half,	- - - - -	25—392 72

PENNSYLVANIA.

Philadelphia, Grace Church, by a member,	- - - - -	5 00
Stuebenville, St. Peter's Church, for the education of Philander Chase, at the Mission W. Africa,	- - - - -	11 89
Westchester, Holy Trinity Church,	- - - - -	10 00— 26 89

DELAWARE.

Wilmington, Trinity Church,	- - - - -	5 96— 5 96
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MARYLAND.

Baltimore, St. Paul's Church, S. S., for Africa,	- - - - -	5 75
" Diocesan Society, half, \$2 50—\$12 40,	- - - - -	14 90
For Africa,	- - - - -	22 62
Georgetown, D. C., Christ Church, for Africa, \$28 38; from an individual, for do., \$1; from a class in female Sunday School, for do., \$2 20,	- - - - -	31 53
Hancock, St. Thomas' Church, from a gentleman passing through the parish, half, \$2 50; Mrs. Pendleton, half, 50 cts.; Mrs. Clabaugh, half, 50 cts.; Mrs. Hopson, half, \$1; annual collection, half, \$3 50; children's missionary box, half, \$1 63,	- - - - -	9 63— 84 48

VIRGINIA.

Fredericksburg, St. George's Church, weekly offerings, for Athens, \$10; for Africa, \$15; Foreign, 15; for Rev. J. Payue's station, Africa, \$5; from Female Sunday School, \$4 07,	- - - - -	49 07
Lyttleton Parish, for education of Wm. H. Kinkle, at Cape Palmas, second instalment,	- - - - -	20 00
Middlesex Co., from several ladies,	- - - - -	5 00
Port Royal, Mrs. S. Brokenborough,	- - - - -	5 00— 79 07

SOUTH-CAROLINA.

Charleston, St. Michael's Church, \$13 84; do. do., \$9 12; for Greece, \$3; for Texas, \$6,	- - - - -	31 96
" St. Stephen's Church,	- - - - -	3 81
St. Helena Parish, \$75; for Africa, \$15; Mrs. R., at the baptism of a daughter, for Galveston, \$5,	- - - - -	95 00—130 77

GEORGIA.

Savannah, St. John's Church, for church at Galveston, \$113 22;	- - - - -	
less amount paid Rev. B. Eaton, 39 27,	- - - - -	73 95
" Christ Church, \$30 87; for Africa, \$3 68,	- - - - -	34 55
" Infant Sunday School,	- - - - -	15 00—123 50

(Total, since June 15th, \$9,834 37.) \$1,093 39

N. B. Also received from Miss Gillett, of St. George's Church, N. Y., three parcels of books for the West African Mission.



A BRAHMIN AND HIS WIFE, AT THEIR DEVOTIONS.

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